“A Kṛṣṇa conscious person will never blaspheme any person, any religious leader, who is trying to spread Kṛṣṇa consciousness or God consciousness. In any country, in any religion, anyone who has tried to spread God consciousness to the people, they are all respectable persons.
Those who are atheist, those who do not believe in God or those who personally declare that, "I am God," we have nothing to do with such person. But anyone in any country who accepts God as the Supreme, Kṛṣṇa as the Supreme, *kṛṣṇas tu bhagavān svayam* (SB 1.3.28), such persons are respectable persons, and we should offer our always respect to them. We have . . . unnecessarily we do not want to criticize anyone. But when there is necessity, because we are preacher, it may be sometimes you'll be faced with opposite elements, so we have to criticize in that respect. Generally we don't praise or eulogize somebody or criticize somebody. That is our not business. Our business is Kṛṣṇa consciousness, God consciousness, always thinking that we are eternal servant of Kṛṣṇa.

And *śruti-śāstra-nindanam*. No scriptures of the world shall be decried. Any scripture which is preaching about God consciousness, that is bona fide. It may be in some scriptures information of God is not fully explained, but if the idea, target, is God, that is a scripture. So generally *śruti-śāstra* means *Vedas*, the books of knowledge. So one should not go beyond the books of knowledge, just like we are studying *Bhagavad-gītā*. So *śruti-śāstra-nindanam*. Nobody should criticize or malinterpret the statement in the scripture.” --- https://vanisource.org/wiki/680811_-_Lecture_Initiation_Brahmana_-_Montreal?hl=because|we|are|preacher

“Devotee: . . . and they say something like "I am God." Some young people our age, they talk like that. Does this mean that we should become angry at them because . . .

Prabhupāda: No. First of all . . . just like there is some gentlemanly behavior: even if you are angry on some person, but you do not show your anger; you talk with him. Similarly, actually these persons are demons, but because we are preacher, we are preaching. If we simply become angry and cannot convince him, that means imperfect preacher. You see? You are . . . basically you are angry. That's all. "I don't agree with them, neither we have business." But because we are preacher, so if I simply become angry, then my preaching work will be stopped. Do you follow?

The anger is there, but because we are preacher, we have to . . . just like politicians. They are angry upon the enemy, but sometimes, by diplomatic means, they take their work from the enemies. You see? Not that they show the anger always. There are . . . similarly, when you go to preaching, first of all try to convince him that, "How you become God? What is your definition of

God?" You simply ask, "What do you mean by 'God,' that you are claiming to be God? If you come under that definition, then you are God."

Just like if somebody claims that, "I am millionaire. I am very rich," a poor man, walking on the street with niggardly dress, if he claims that, "I am rich man," will you accept? Then he is crazy. If he is claiming that, "I am millionaire," then you have to ask that "Where is your sign of being a millionaire?

You have no car, you have no good dress, your feature is so ugly. How you are millionaire? What is the definition of a millionaire?" First ask him. Similarly, ask him that, "What do you know about God? What is the definition of 'God'? If your behavior and everything tallies with that definition, then you are God. I will accept. We are God worshiper. Then I shall worship you. But first of all let me know what do you mean by 'God'?"

Is it very difficult job? Let him define what is God. "If you say that I am God, then you must know what is God. If you falsely claim 'God,' then how you can be God?" You don't you ask like this . . . like this . . . that, "What is your definition of God that you are claiming God"?

The same example—if somebody claims that, "I am very rich man," but I see that he is poor man, shall I not ask, "What do you mean by rich man?" Then by his definition he will be defeated. Ask him, "What is the def . . ." Did you ask anybody, "What is the definition of God? What do you mean by God?"

He's a rascal. He does not know what is the definition of God, but he has got some conception that, "This is God." Then he must explain, "I mean by the word God this." Then he will be captured by his definition, by his statement. Just guess what he will explain about God if you ask him like that. Did you not ask like this?

Devotee: I asked one person, and he said: "Everything." He said he was everything.

Prabhupāda: He was everything.

Devotee: He said he was everything.

Prabhupāda: He was. Oh, "How you became . . ." He was not. He is not? Then ask him, the next question. He was everything. That's all right.

Devotee: Then he simply talks jugglery words.

Prabhupāda: That you also, you have to get. That's all right. He was once God. He was once rich. That's all right. But how he has become poor? He was at sometimes God, accepted. But how he has become dog instead of God? But God is susceptible to such falldown? Then what kind of God he is? If God is subjected sometimes to falldown, then he is not all-powerful.

Then the cause which has made him fall down, that is powerful. Therefore he is not God. God is all-powerful. So why other power will make him to come

down from the position of God? Then that power is powerful. But God is all-powerful; therefore he is not God. This is common reasoning.

God cannot be subjected to any other external . . . just like according to Biblical philosophy, "God and Satan." God is never under the influence of Satan. Is there any statement in the Bible that "God has become under the influence of Satan"? Then Satan become great, God is not great.

Similarly, if by some cause, by Satanic cause, one has fallen down from the position of God to the position of dog, then that Satan is greater than God. But God is great. Therefore he is not God. Gaursundara? How do you think this argument?

Gaursundara: Yes.

Prabhupāda: Yes. God cannot be under the influence of anything so that He may fall down. That is not God. Because God is all-powerful. Why He should be influenced by any other power? Then what kind of God? Then he is not God. Just try to understand how to argue. Then you will be able to argue with them. Yes. Ask any other question in that connection. I shall try to explain. “ --- https://vanisource.org/wiki/690309_-_Lecture_SB_07.09.08_-_Hawaii?hl=because|we|are|preacher

"Prabhupāda: Yes. That is the only method in this age. By chanting Hare Kṛṣṇa, one's . . . the reservoir of understanding will be cleared. And then you can receive . . . he can receive the spiritual knowledge. Without cleansing the heart it is very difficult to understand and receive spiritual knowledge. All these reformatory measures—brahmacārī, gṛhastha, vānaprastha—they are simply the cleansing method.

And bhakti is also cleansing method, vidhi-bhakti. But by engaging oneself in this Deity worship, he also becomes cleansed. Tat-paratve . . . Sarvopādhi . . . as he becomes enlightened, or advanced in understanding that he is eternal servant of Kṛṣṇa, he becomes purified. He becomes purified. Sarvopādhi means he doesn't . . . sarvopādhi. He tries to eliminate his upādhi, his designation, that "I am American," "I am Indian," "I am this," "I am that."

So in this way, when you become fully eliminated of this bodily concept of life, then nirmalam. He becomes nirmala, uncontaminated. And so long this concept of life is going on, that "I am this," "I am that," "I am that," he's still in the . . . sa bhaktaḥ prakṛtaḥ smṛtaḥ (SB 11.2.47).

Sit down properly, not like that. Sa bhaktaḥ prakṛtaḥ smṛtaḥ. Arcāyām eva haraye . . .

Even in this process, when they are engaged in Deity worship, arcāyāṁ haraye yat-pūjāṁ śraddhāyehate, with great devotion doing, but na tad bhakteṣu cānyeṣu, but he has no sympathy with others or he does not know what is the position of a devotee, then sa bhaktaḥ prakṛtaḥ smṛtaḥ: "He is called material devotee." Material devotee.

So we have to elevate ourselves from material devotional stage to the second platform, when one can understand what is a devotee, what is a nondevotee, what is God, what is atheist. These discriminations are there. And in paramahaṁsa stage there is no such discrimination.

He sees everyone is engaged in service of the Lord. He does not envy anyone, he does not say anything, anybody. But that is another stage. We should not imitate, try to imitate, but we may know that paramahaṁsa is the highest stage of perfection. (pause)

Just like as a preacher we have to point out . . . just like I told this boy, "You sit down like this." But a paramahaṁsa will not say. A paramahaṁsa, he sees, rather: "He is all right." He sees. But we should not imitate paramahaṁsa. Because we are preacher, we are teacher, we should not imitate paramahaṁsa. We must tell the right source, right course.

Revatīnandana: You must be higher than the paramahaṁsa stage, Prabhupāda.

Prabhupāda: I am lower than you. I am lower than you.

Revatīnandana: You are so beautiful. You are paramahaṁsa, but still, you are preaching to us.

Prabhupāda: No, I am lower than you. I am the lowest of the all creatures. I am simply trying to execute the order of my spiritual master. That's all. That should be the business of everyone. Try best. Try your best to execute the higher order. That is the safest way of progressing.

One may be in the lowest stage, but if he tries to execute this duty entrusted upon him, he is perfect. He may be in lowest stage, but because he is trying to execute the duty entrusted to him, then he is perfect. That is the consideration."--- https://vanisource.org/wiki/701219_-_Lecture_SB_06.01.34-39_-_Surat?hl=because|we|are|preacher